

# UNITY

Freedom, Fellowship and Character in Religion.

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## UNITY.

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### To the Friends of Unity:

Last week, in this column, we explained the need of increasing UNITY's list this spring to make it possible for us to pay an efficient assistant editor to relieve Mr. Jones, whose health and strength have been overtaxed. The responses received thus far from a few of our subscribers have been generous and encouraging. Others, we are sure, would help if they knew just how to do it.

We suggest two new ways: We shall have ready for distribution about February 20th a supply of subscription cards prepared especially for those who take no religious paper and would be helped by UNITY. Can you not distribute a number of them for us where they would bring subscribers? If so, write us how many you can use, and we will send them at once.

The other way is this: \*For one dollar we will send UNITY ten weeks to ten new names. Can you not send the paper in this way to ten, twenty or thirty of your friends, and thus give them a chance to see that they can not do without it? If you prefer to have the copies all sent to one address, they can be sent so. Postoffice mission workers can in this way have fresh papers for their correspondents ten weeks at half the usual cost.

Please write us soon. Promptness counts. Yours fraternally,

CHARLES H. KERR & CO.

175 Dearborn St., Chicago.

## Editorial.

REV. J. V. BLAKE is giving a series of biographical discourses on the last Sundays of the month. The subjects of the two already given were Laura Bridgman and Octavia Hill. That announced for the last Sunday in February is Moses Mendelssohn.

THE second evening meeting of the Women's Unitarian Association, to which gentlemen are invited, was held in All Souls church January 30, and to judge from the crowded attendance, the interest manifested in the topic of discussion, Nationalism, and the general spirit of good cheer and fellowship, was a pronounced success. We trust this evening meeting may become a permanent feature of the association programme.

THE readers of UNITY will be pained to learn that the sweet singer, Alice Williams Brotherton, of Cincinnati, whose high strains have so often lifted and illuminated our columns, sits in the shadow of a holy grief, the loss of her eldest born, a bright boy of twelve. On behalf of many we extend to the bereaved parents sympathy, aye, and congratulations, too, for they are richer now than before, and in due time it will appear that they are stronger also.

AMONG the latest acts of public beneficence in Chicago, is Mr. Marshall Field's gift of ten acres of land, valued at \$100,000, for a site for the new Chicago University, an enterprise originating with J. D. Rockefeller, of New York, who contributed \$600,000 towards the object a few months ago. Mr. Field's contribution completes the stipulated conditions of the first gift, requiring it to be raised to the sum of one million, and residents of Chicago hope to see this worthy enterprise attain speedy realization.

CHICAGO has once more made a valuable contribution to the spiritual life of Boston, in giving Rev. Charles Conklin, recent pastor of the Church of the Redeemer of this city to the Shawmut Avenue Universalist church of that city. Mr. Conklin succeeded during his five years stay in this city, in building a live church, and endearing himself to many people outside of his fellowship. While classing himself as a conservative in theology, he was not afraid of striking hands with his heretical brethren, and did not feel out of place on the platform where even the Western Conference kind of Unitarians were permitted. We regret to lose the brotherly hand here. We congratulate Boston.

A SUFFERING reader of UNITY asks us to reprint this editorial note printed about a year ago. Why will a few people from sheer thoughtlessness make it so hard for minister and people to enter into the sacred privileges of the Sunday morning hour in church with the fitting tenderness and reverence.

The following words from a brother minister speak a timely word to many congregations: "One of the most annoying and disheartening of the careless habits into which church attendants fall, is the whispered conversation that often hums in the minister's ears up to and beyond the moment when he rises in his place. It is an evidence of bad taste, but it is something worse than bad taste. It shows a complete misunderstanding of what a religious service means. If public worship is a real and vital thing it is worth while to take it

seriously. I confess to a high regard for the Episcopal custom of silent prayer from every worshiper on entering church. After that petty gossip and talk is impossible, and it is a mighty uplift to the minister to know that the congregation have come to worship with him and not merely to hear his performances."

THE discussion on the proposed revision of the Westminster confession still continues in the New York Presbytery, and is one of the notable events in the age's religious history. Dr. Van Dyke is devoting himself with special energy and zeal to the destruction of the clause bearing on infant damnation, and the general doctrine of reprobation. The following words have the ring of true eloquence and of deep moral conviction:

"I know not what others may do, but as for me I intend to keep on disbelieving, ignoring and denying the doctrine of reprobation. I intend to teach that there are no infants in hell, no limits to God's love; that there is salvation open to all mankind, and that no man is punished but for his own sin. Is that Calvinism? Before God, I don't know or care! It is Christianity!"

JENNY JUNE, the editor of *The Woman's Cycle*, is anxious that a "People's Church" should be built in the great metropolis, for the benefit of the religious poor and unhoused.

"A people's church is wanted," she says, "where the people can come and go as they please; which asks no questions, which is always open, which has brief singing and organ services, that all and any people of any kind or degree may attend and feel themselves welcome. A morning service of praise, a mid-day song of rejoicing, a vesper hymn of thankfulness. No word of condemnation, no word of controversy, no word of doubt, no word of assertion or denial, only unceasing love, continual and eternal recognition of human kinship and readiness to minister to any soul's need as far as it may be reached and helped."

This is good, but what a sad implication it carries along with it, that the present abodes of religious worship are not the "people's church."

A WRITER in *The Open Court* finds a common element in the two forms of religious faith "that exceed all others in the number of their devotees," viz: Christianity and Buddhism, and that element is resignation. The principle of complete self-abnegation, which enables man to conquer not only his own nature, but death, is most prominent in each, and contributes more than any other to their continued life. The religion of the future will have little room for the Christian dogma, but it will be essentially Christian in so far as it preserves, as it must, "the spirit of resignation." There is to us, however, something in the term resignation that does not quite satisfy. The state of mind it expresses is by no means the highest or sweetest. We like the word contentment much better. Resignation implies a lurking, if unexpressed dissatisfaction with things, concerning which contentment finds cause to be both grateful and cheerful.

PROF. W. G. SUMNER contributes an earnest and timely article to the *Independent*, on "Liberty and Discipline." Law is as vital a part of the civilized commonwealth as the principle of individual rights, says the writer. It is impossible to conceive of society except under the dominion of indestructible forces, as nature is. There is no liberty for the individual as such, or in relation to his fellow-men "except in intelligent obedience to the laws of right living." Freedom is not self-indulgence. Obedience is a strict re-

quirement of all social order. "Discipline, therefore, is the great need of our time," by which is meant that training of the whole nature which promotes habits of industry and self-control. Old and young both need this training in the relations of home and society. "The notion that co-operation is a power which can take the place of the intelligence of untrained men, is itself a product and proof of undisciplined thinking. Men may increase their power and resources by co-operation, but such co-operation cannot take place without concessions on all sides, and only the disciplined man knows how to yield."

APROPPOS of the discussion on Nationalism to which we yield so large a portion of our space in this issue, we present a brief abstract of a vigorous article by E. P. Powell, in the last number of the *Register*, entitled "Nationalism Reviewed." Mr. Powell heartily dissents from the modern "Georgics" on which Mr. Bellamy's book rests, that the rich are growing richer and the poor poorer. The ideal age portrayed in "Looking Backward" is one of brute force, veneered with high-sounding phrases—"an age of enforced public labor for the State, in State shops, from the age of twenty-one to forty-five." The end secured is "nothing but pap—enough to eat, drink and wear;"—moral ends are left out of consideration. The State, under this new condition, would be nothing but a vast corporation, the "final monopoly." It could only be maintained by "an army of spies and universal espionage." The system of enforced labor for the State would destroy all the efforts of genius. Mr. Powell is especially severe in his arraignment of Nationalism for its entire lack of ethical motive. Its highest motive is a badge, he says. Altruism is banished for the "cheap rivalry of college boys," and he adds that no relic of medievalism is doing more harm today than the survival of petty honors that supplant the sentiment of honor." Mr. Powell not only thinks the entire proposed system of Nationalism unsound and mischievous, but that it is a manifest failure, as far as its principles have already been carried out. "We have not, in fighting for individualism for one thousand years, fought a fool's fight." The unfortunate effect of books like Mr. Bellamy's is in "their poetic appeals to emotion. The results portrayed in no sense logically follow the scheme outlined. They hinder progress except as they provoke discussion."

### THE CRY OF A DESPAIRING SOUL.

"Nationalism," "socialism," "single tax" and the various other economic and political schemes and dreams have the floor just now. They are clamoring for a hearing, and the grievances of which they complain are so palpable, the remedies they prescribe so tangible, and at first sight, at least, so available, that no wonder editors yield to the pressure upon their columns; preachers lend their pulpits to the discussion; reformers are agog, and philanthropists aglow with the agitation; but on deeper thought, we discover ills these remedies do not reach. A keener insight will find that there are heavier plagues for modern society than the ills of poverty or the burdens of toil. The peculiar sickness of the nineteenth century is brought about not so much by want of bread as want of ideals. The collapse of faith, the death of creeds and the dying agonies of old convictions, are



what impoverish life most and rob most homes of their serenity. There is no bankruptcy like the bankruptcy of faith; no calamity like that which sweeps away the altars before which the soul has shrived itself and found the peace of God. We are persuaded that there is an amount of anxiety and perplexity caused by the dragging of creed anchors, the breaking away from old theological moorings that few realize. Many have seen the light of day pale in the presence of great doubts, have laid awake nights trying to hold on to dogmas that the intellect refused to respect, and trying to shut out conclusions which science and growing experience compel them to consider. More than the public realize, men and women are unhappy to-day from church censure, social ostracism and family condemnation, caused by the impossibility of abiding within the sectarian lines and doctrinal limitations into which they were born. There are many feverish consciences every Sunday morning, agitated by the question as to whether they will go to the church of *their present needs* or the church of their *traditional inheritances* which no longer feeds them. All through this western world of ours there are souls found, some of them finding seats in upholstered pews, others on the rude benches of country school-houses, and still others who go nowhere for religious instruction, whose souls are torn by doubt, minds made defiant by misinterpretation, hearts weary with trying to find fellowship in the deeper things of the spirit with no apparent results. The Athens of refinement still offers the deadly hemlock to Socrates, the Jerusalem of conventional piety has its Gethsemane still for the unsurprised Nazarenes who do temple work outside of temple gates. That pale, pain-pinched though serene figure standing among the Jerusalem mob is still a type of the deepest sufferings of our day, of the most needy of the present. The hurting dogma is a greater blight than poverty, the cruel creed makes gloomy a thousand lives where monopolies crowd one. Read this wail out of darkness, listen to this cry of a despairing soul, which came some months ago through the post-office mission to our headquarters here in Chicago. It was a cry from far-off Idaho, it ran thus:

"DEAR FRIEND: I received your letter and sermons with thankful heart, and have read them with profound interest; and I think all that the world wants to make it more glorious and beautiful is more of this new faith, common sense, reason and honest thought. I much desire to know more of your aims, and will send you some money soon for more sermons, for I have friends that will be glad to get them. I will be glad to hear from you soon. I will make you more acquainted with me when I write again, if it will interest you."

Two days later, as if the pent up soul could hold in no longer, he adds:

"I have not mailed this letter yet, I have desired to give you a glimpse of my coming up, that you may excuse the way I write and my ignorance. I was left an orphan at four years old; was bound out to a strict church member. He would not allow any fire built on Sunday, or any play, but the cows had to be milked. Schooling I had none. There never was a colored slave that was hammered more than I was by this member of the church. He would get me ahead of him a-raking hay, and when he would get close enough he would hit me with his rake. Many is the time I have fell senseless under his hand. Almost every night he would get me at wix his knees and try to learn me verses to recite at Sunday-school, and if I would forget a word he would hit me on the head. Sometimes the blood would run out of my ears and nose. You won't wonder that I have a few doubts about the orthodox religion, and that it surprises me to find men that can express their thoughts, like H. M. Simmons, and others, that correspond so nearly with my views.

O that my head did not get so confused with thought. I would like to take a hand in this glorious work. I believe in profiting with the good and letting the bad go. I would like to ask these writers to express their honest belief concerning the Lord Jesus. I need a little help on this point, and the rest will be easy. I will now mail my letter, hoping that I have at last found some one to help me and sympathize with me. Please excuse me for this trouble. This is the first I ever told about my troubles."

The letter, as will be seen, is crudely worded. It was poorly written, and the spelling was wretched. Sermons and papers were sent him, the letter was answered, but no reply came. In due course of time it was returned unopened from the postoffice, and upon inquiry the postmaster informed our correspondent that the man was dead. A short time after the above letter was written, he took the road of the despairing out of the trials and isolations of this world into the mysteries of that other world that could be not more inhospitable than the hard side of this world. He took the road of the suicide. Is this an exceptional case? Yes, exceptional in its cruelty, but not so exceptional in the somber shadows which a grim Calvinism still throws upon many a life to-day. Not so exceptional in the awful lonesomeness of a soul that dares do a little thinking for itself. Not so exceptional in its gospel thirst for the more genial word of the religion of hope as distinguished from the religion of despair, the religion of love as opposed to the religion of fear. This lurid ray of light, shooting across the distances from far off Idaho, illumines the real agony spots in modern society, the truly dark places in the life of to-day. It reveals the pathetic wants that are deeper than the need of bread or of fuel, wants that reach what George Eliot calls "the perishing upper classes," as well as those men we are wont to call the lower classes. We would not be indifferent to the physical sufferings about us, but when we contemplate these higher sufferings, and are confronted by these deeper wants, we turn again with renewed confidences to those charities of mind which alone will remove filth and rags, we take anew to our heart the high work of emancipating mind, sanctifying thought, and liberating religion from the dogmas of theology, making it co-extensive with the needs of the human soul, and as hospitable as the hunger of the human heart. We rejoice anew in UNITY's mission, and beg once more for heroic co-operation and aggressive loyalty from those who are willing to help advance freedom, fellowship and character in religion.

"Canst thou not minister to a mind diseased,  
Pluck from the memory a rooted sorrow;  
Raze out the written troubles of the brain;  
And with some sweet oblivious antidote,  
Cleanse the stuff'd bosom of that perilous stuff,  
Which weighs upon the heart?"

#### GROWTH OF THE REPUBLICAN SPIRIT.

It is not to be supposed that the prophets of Israel had this time or any other definitely in mind, when they sang their high words of hope and trust. They were men who observed the trend of their own age, who discerned what God was bringing to pass, who read the promise of the future in the present. They could "look into the seeds of time and say which grains would grow and which would not."

To the eye of the careful observer and man of devout spirit, there is no such thing as secular history; that is, history apart from God. The career of this country is as sacred as that of Israel. The same hand that led Moses through the wilderness guided also the ship of Columbus through unknown seas. The same power that raised up Joshua raised up also Washington and Lincoln. History is one as life is one. Whatever terms we may use to distinguish different departments, there is at bottom no sacred, no secular. Sunday

lasts all the week, and everything is temple, from counting-room to kitchen.

It is the duty of every man, who is interested in the welfare of his race, to study the drift of things, to see the tendencies of his age. When the world begins to turn in one direction, God is back of some new movement. What is that movement? It is important to understand it. One does not want to be left solitary in his tent, when the whole army has moved forward. The most significant feature of these latter days is the growth of the Republican spirit.

As we take a survey of the world, we find that spirit making its way in Brazil, in Portugal, in Spain, in Australia, and even in India. "No statesman," says the *New York Herald*, "can ignore the drift of events. The demands of the populace are getting more imperative every hour; the prestige of king-ship is passing into history. The time when Gessler's hat on a pole could command the reverence of the multitude has gone by. The William Tells who refused to bow to any symbol of despotism, have multiplied by millions; and the question now is whether the people will much longer tolerate any throne or any monarchy. The glamour of crowns, like the fables of our childhood, lingers in the memory only to create a smile at our own credulity."

Thus the world moves, and men everywhere are rising into a new sense of their own dignity and power; their faith in themselves and in each other is daily increasing. The spirit of fraternity that draws the smaller communities to seek fellowship under a larger constitution is also growing stronger. Is it too much to hope that the larger republic, the universal republic, may some day be realized? Then, indeed, will swords be beaten into plow-shares and spears into pruning-hooks, and men will learn war no longer.

But what has this to do with religion? No one can look upon these movements, so widespread, tending so universally in one direction, without discerning that the Divine Spirit is behind them, that God is writing his will in the history of to-day, as ages ago he did in the history of Judea; and if our eyes were opened we should see things just as marvelous as any that transpired in Israel. The horses and chariots of Jehovah are still on our hill-sides, the angel of the Lord still walks among men.

It means that the race is about to enter another and higher period of development; that we are getting farther and farther away from the animal, and nearer the angel. The moral and spiritual are rising into the ascendant. The spirit of republicanism that is abroad in the world, means an increase of intelligence, an increase of self-respect, an increase of confidence in humanity, an increase of the spirit of union and helpfulness. All these things taken together mean, first, that the day of ecclesiastical authority in religion has passed away. If we turn to Brazil we find that even during the latter years of the emperor the power of the church was not feared. He imprisoned two priests for interference with the affairs of state. The legislature often passed resolutions to curtail the power of the pope, and prevent his interference. At one time separation of the church and state seemed imminent. That will yet come. Perhaps before these lines reach the printer it will be accomplished. The day of arbitrary authority in the world has not only passed from that church, it has gone from the priest, and the creed, and the book, and any church that exists. The religion to be accepted in a world where the spirit of republicanism prevails, must appeal to the reason, and conscience, and heart; that which finds a response in the nature of man, and that alone, is authoritative.

It means that a world in which the republican spirit is abroad, is not the sort of world in which to proclaim a despotic God, nor the doctrines which cluster around that conception. In a

despotism one may preach an arbitrary divine will, election, reprobation and endless punishment. The tyrant may do what he likes, exalt his favorites, and degrade his foes. Men will always place in the heavens the image of the earthly ruler. But when they have risen against the human despot, it is not long before they rise against the Divine.

May we not also hope to have in the world where the spirit of fraternity is beginning to prevail, where the smaller political bodies are seeking more inclusive fellowship, a church large enough to include upon a common platform of character and righteousness, all who are willing to work to make this world better?

MARION D. SHUTTER.

Minneapolis, Jan. 22, 1890.

#### EDUCATION AND CRIME.

In the last *Popular Science Monthly*, Benjamin Reece has an article aiming to show that our schools are no help against crime; and Herbert Spencer, forty years ago, made a more elaborate argument to the same effect, in "Social Statics." There is doubtless plenty of truth in those conclusions. Geography will not keep a man from murder, or grammar from stealing, or logarithms make him love his fellow-men; and even the ability to read will not necessarily help his morals, especially if it be concentrated upon the *Police Gazette*. The training, too, obtained from schools, may all be used for bad purposes; and seeing how many college graduates get into prison, and how many more deserve to, we conclude that it often is so used. On the other hand millions of men who could not read have still had more virtues than even a theological seminary can give.

But the general influence of learning is not the less against crime. Reading at least prevents the idleness which sends so many into saloons and sins innumerable; and bad as much of it is, far more has a humanizing and broadening influence. Mental discipline also is a moral discipline, and studying Greek or even memorizing the capes and creeks of Asia, is at the same time giving the man a power of self-control, which will help him to withstand temptation. Nor can anyone see how many of our criminals are unable to read without concluding that illiteracy is not merely an attendant, but a cause of crime, and that mere learning does help to prevent it. And when we add to mental training the manual and moral, which are now advancing in schools everywhere, this true education must certainly check crime.

Nor are the statistics so much against this conclusion as Mr. Reece assumes. Mr. Wines' own admission about the unreliability of our census reports leaves us room to doubt whether crime has increased so fast in this country as is commonly declared. Whatever increase there is may be accounted for by many causes,—such as the growing concentration in cities, the great social changes, the discontent of the poor and eagerness of all to get rich, intemperance, and immigration. And if the old methods of education cannot counteract these dangers, the true methods can and do. Few schools have tried true education until recently. Most have sought to educate only the head, and that in the poor way of stuffing with geographical data and historical dates and theological dogmas. But the education which seeks to train the head and hand and heart together, for better life and social relations, has shown itself able not merely to prevent crime, but even to cure criminals. The typical criminal, as pictured by Dr. Wey, with abnormal body and brain, with vicious instincts and ungovernable temper, without will power or conscience, and characterized by utter "untruthfulness," is about as hopeless a case as can be imagined. Yet the Elmira Reformatory takes such, and by the curriculum of strict diet, baths, massage, dumb bells, steady work, learning a trade, close study, training of



habits, incentives and gains, makes new men of them and reforms 80 per cent. The somewhat similar system, adopted throughout England and Ireland, has had a most telling effect in diminishing crime there. When so many criminals can be cured, there is no doubt but a true education can do the easier work of keeping men from becoming criminal.

We need a better prison system in this country in place of the present no system. Now prisoners of all sorts are sometimes herded together in idleness, sometimes treated with cruelty and sometimes with laxity; and the last census report tells of a murderer who, under the Southern system of leasing out prisoners to private parties to be taken care of, was leased out to his own wife and was spending his term of punishment at home in full happiness. We need to go behind the prisons, and work for the diminution of poverty and avarice and intemperance and the causes of crime. And we need more of that true education which strengthens men to meet temptation and avoid crime; not merely a mental but a moral education; not the religious education which teaches men to be saved by the deeds of somebody else, but to save themselves by their own deeds and save each other by honesty and kindness. But such an education will be religious in the highest sense. The Talmud tells how in a time of drought and prayers for rain, no prayer availed except that of one girl who was a teacher of children; and the teaching of children, if rightly done, is a prayer which will be answered with results richer than rain.

H. M. S.

### Contributed and Selected.

#### SWING HAPPY BELLS.

Swing O! ye happy bells and ring,  
Your music fills the joyous air.  
The long forgotten notes ye bring,  
To Memory how sweet and fair!

Ring, as ye rang in other days,  
Where Autumn's soft and mellow sun  
Poured out his richest golden rays,  
O'er life's uncertain path begun.

Sweet silver bells, by many a stream,  
Thy voices wake the sleeping past;  
Lo! shadows flee the enchanting dream,  
And memory lights her torch at last.

In deep forgetfulness shall sleep  
All pain and sorrow and despair;  
Love's diapason full and deep,  
For ever fills the throbbing air.

Back, through the years long since gone by,  
Forgotten voices faintly call;  
Loved forms by mist enshrouded lie—  
They are not dead, but living, all.

Ring then, ye merry bells, to-night;  
The listening stars seem hovering nigh,  
They catch your music in their flight,  
And will not let its echoes die.

T. P. WILSON.

#### THE ANGELUS.

Apart from the yards upon yards of canvas portraying the horrors of war, the splendors of the triumph, the somber gloom of executions, the magnificence of Turkish Mosques, hangs Millet's painting of the Angelus.

Which will you choose? The *realization* of the Real or the *idealization* of the Real. For my part, I turn aside from the too true tale of man's inhumanity to man to the little canvas on which is told a truth, broader and more profound, whose roots extend deep down underneath all the care and misery and cruelty of the world; a truth on which rests the hope of erring and suffering humanity and whose light illumines the otherwise dark field of destiny.

It is needless for me to describe in general the picture with which in etchings, photographs and engravings, we are all so familiar. But as I sat before it and then turned to the right and to the left, towards the etching and photograph hanging there, I found that all the story was not told in the black and white. The attitude of devotion, the quiet of the hour, the day's toil in the field, the prayer, were all in the engraving; but not the answer to the prayer—the divine message of tender care, the embrace of the everlasting arms. This I found only in the coloring of the

master. The answer is told everywhere there; in the glory of the evening sky, in the infinite distance of the horizon, in the soft twilight and lengthening shadows over the field; but most perfectly and lovingly told in the tender glow of the setting sun upon the arm and bowed head of the simple peasant woman.

The infinite tenderness and love of that touch is like a mother's kiss upon a new-born child. How much would be gone from the picture and from life itself with that touch left out, I dare not say.

Simply as a bit of landscape painting showing the sunset sky and the warm grays of a summer evening, it is a most exquisite piece of work, but it is more than this; deeper purpose was in the master's mind when he conceived it.

Sit before that picture for an hour and you will think the better, talk the better, preach the better, live the better all your life thereafter.

Sit before it until it sheds its benediction upon you. Take no heed of the lips around you which say: "What a pity that Millet was not better appreciated while he lived." Think you the man who had that in his soul which reflects to you from canvas of his own coloring the spirit of the "Angelus" had not also his reward?

You may not hear the sound of the distant church bell, but you will feel the hush of a prayer and "enter into His gates with thanksgiving and into His courts with praise, for he is our God and we are the people of His pasture and the sheep of His Hand."

MARY L. LORD.

#### THE DEATH OF PRUDENCE CRANDALL.

Prudence Crandall Phileo, the veteran abolitionist, she who was mobbed in Canterbury, Conn., in 1833, because she admitted a colored child into her school, died in the eightieth year of her age, last week, at Elk Falls, Kansas. A few years ago, in tardy justice, the State of Connecticut voted her a small annual pension. One of the most active and intelligently diligent clubs in this city is composed of colored people, and known as the Prudence Crandall Club. This venerable Quakeress was a missionary to the end of her life. Only a few weeks ago we received a cordial word from her, accompanied with some lines, from which we make the following extract, which has now an added pathos. "Well done, good and faithful servant, enter thou into thy reward."

In the volume you call nature  
I have found a God to love,  
And can learn a parent's duty  
From the gentle cooing dove.

From the modest little violet,  
Shedding fragrance all around,  
To the highest home of angels  
Can a father's love be found.

Holy Father, then still lead me  
Through this glaring vale of tears,  
And with holiness wilt feed me  
As my soul thy truth reveres.

#### EDUCATION.

Education once meant the house-furnishing of the head. It now means head-culture—the gardening of the mind. Froebel introduced this idea into the education of small children, but it applies no less to older students. The old idea was to feed the mind with a stomach syringe. The new idea is to give the child a healthy hunger—set him at the table and wait on him. The educated man is not to be measured by the number of mental saw-logs in his mill yard, but by his capacity to work them up into forms of beauty and use; after that by the number he uses. In other words, the mark of an educated mind is ability to think to some purpose; to know, to understand, to use knowledge for some good end.

Education as a means to earning a livelihood is not to be despised, but to live well is more important than simply to live. A true education is its own end.

The influence of education to refine the features, to shape the cranium, to form the manners, is not a small con-

sideration. The school should teach the things most necessary to be known. It should aim to fit the young to live well. It should teach how to observe truly, to reflect wisely, and to express accurately and pleasingly. Teaching is the noblest of professions, and should command the best minds. It is the most representative and comprehensive occupation. The school room, under a true system of education, is a miniature world; the teacher a true creator and sovereign. In his realm are all the forces of the world. He may there reenact the drama of human history, and build the Kingdom of the Future. He should be, therefore, a creative, growing genius. Sad indeed if he be but a dull routine and imitator. F. O. E.

#### FOURIER AND GOETHE.

Fourier, whose nature was, above all constructive, looked to organization and union too exclusively. Better institutions, he thought, will make better men. Goethe expressed in every way the other side. If one man could present better forms, the rest could not use them till ripe for them.

Fourier says, as the institutions, so the men! All follies are excusable and natural under bad institutions.

Goethe thinks, as the man, so the institutions! There is no excuse for ignorance and folly. A man can grow in any place, if he will.—Margaret Fuller.

STRANGELY do some people talk of "getting over" a great sorrow, over-leaping it, passing by it, thrusting it into oblivion. Not so. No one ever does that, at least no nature which can be touched by the feeling of grief at all. The only way is to pass through the ocean of affliction solemnly, slowly, with humility and faith, as the Israelites passed through the sea. Then its very waves of misery will divide and become to us a wall on the right side and on the left, until the gulf narrows and narrows before our eyes, and we land safe on the opposite shore.—Dinah Mulock Craik.

In the service of the sanctuary, the grand thing to be secured is silence before the Lord. When the music is so charming that God is forgotten, when the preacher is so prominent that the truth is lost sight of, when the surroundings are so agreeable that self-examination and repentance are incongruous, then men might as well go to the theatre for honest entertainment.—Rev. S. C. Eby, in *The Helper*.

For most of us in America, the door out of superstition and sin may be called Christianity; that is our historical name for it; it is the accident of a birth-place. But other nations find other outlets; they must pass through their own doors, not through ours; and all will come at last upon the broad ground of God's providing, which bears no man's name. The reign of heaven on earth will not be called the Kingdom of Christ or of Buddha—it will be called the Church of God, or the Commonwealth of Man. I do not wish to belong to a religion only, but to the religion; it must not include less than the piety of the world.—T. W. Higginson.

It is a sign of rawness to give yourself up to things which relate to the body; to make, for instance, a great fuss about exercise, a great fuss about eating, a great fuss about drinking, a great fuss about walking, a great fuss about riding. All these things ought to be done merely by the way; the formation of the spirit and character must be our real concern.—Epictetus.

"Who builds up his God-head from phrases and creeds,  
Knows not the divine till it shape his own deeds.

"Who clings to a God, whether nameless or named,  
The worth of his fealty is conduct unblamed.

"In the worship of God, whether speechless or spoken,  
The test of man's faith is the Law kept unbroken."

THE moment a man can really do his work he becomes speechless about it.—Ruskin.

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### THE RECENT MOVEMENT TOWARDS NATIONALISM.

AN ESSAY, READ BY MRS. REBECCA P. UTTER, BEFORE THE WOMEN'S UNITARIAN ASSOCIATION, AT ALL SOULS CHURCH, THURSDAY EVENING, JAN. 30.

The only definition that we find of Nationalism, in the dictionary, is "the state of being national." In this sense the word would be applied, for example, to some barbarian tribes that, in the process of their development, had reached the stage at which they could unite many tribes together, and form a suitable government. They would then be said to have reached the state of Nationalism. But the sense in which we use the word to-day lays the stress upon the last syllable, for we are speaking of a doctrine, a certain theory concerning the better organization of human society, an *ism* in which an essentially new theory of national functions is held.

Perhaps the theory is not altogether new; few theories are, but the name is new. This theory that we speak of as Nationalism to-day has, until very recently, been known as State Socialism, and indeed is not called Nationalism yet, anywhere outside of the United States. The name Nationalism, and the recent interest in the theory of the functions of government it describes, together with the possible reorganization of human society under that method, arose from the publication of the book, by Mr. Edward Bellamy, "Looking Backward;" a book only a little more than a year old, but now in its one hundred and fiftieth thousand. Very few American books have had so great a success, simply in the way of sales, and fewer still if account is taken of the sober second thought aroused by it.

Since, then, Nationalism as a movement, is a direct result of "Looking Backward," it is necessary first to say what this book is. It is the work of a young man, and it is generally believed that the writer had no very serious intentions in writing it, and is as much surprised as anybody else can be at the very great attention the book has received. In saying this of course we do not mean to imply that the writer was not, and is not, earnest and sincere, only that he did not write for the purpose of producing a great moral or social revolution, but put forth his book simply as a literary venture. The difference is that between the motives of Shakespeare and the author of Uncle Tom's Cabin. Shakespeare wrote simply to produce plays which would be great as such, would attract and hold, amuse, instruct and edify great audiences. Mrs. Stowe wrote with the deep purpose of abolishing slavery in her heart, and with the thought that she could best do this by setting forth the iniquitous system in the form of an attractive story.

Coming to Mr. Bellamy's book, we find the literary worker warming to his subject, and tightening his grasp of it as he proceeds, until in the end he has actually convinced himself that the thing is true; that through state socialism, inspired by the scientific spirit and guided and helped by modern science, an actual regeneration of humanity may be accomplished. It is certain that as he set himself to the task of writing this book, he deeply felt the woes of the poor, and those difficulties and injustices of modern society which we often speak of collectively as the "labor problem," and "the relations of capital and labor."

One of the best things in the book, a passage indeed unequalled in modern literature, except in Henry George's "Progress and Poverty," is the statement of the present conditions, in the first chapter.

"By way of attempting to give the reader some general impression of the way people lived together in those days, and especially of the relations of the rich and poor to one another, per-

haps I cannot do better than to compare society as it then was to a prodigious coach, which the masses of humanity were harnessed to and dragged toilsomely along a very hilly and sandy road. The driver was hunger, and permitted no lagging, though the pace was necessarily slow. Despite the difficulty of drawing the coach at all along so hard a road, the top was covered with passengers who never got down, even at the steepest ascents. These seats on top were very breezy and comfortable. Well up out of the dust, their occupants could enjoy the scenery at their leisure, or critically discuss the merits of the straining team. Naturally such places were in great demand, and the competition for them was keen, every one seeking as the first end in life to secure a seat on the coach for himself, and to leave it to his child after him. By the rule of the coach, a man could leave his seat to whom he wished, but on the other hand there were many accidents by which it might be at any time wholly lost. For all that they were so easy they were very insecure, and at every sudden jolt of the coach persons were slipping out of them and falling to the ground, where they were instantly compelled to take hold of the rope and help to drag the coach on which they had before ridden so pleasantly. It was naturally regarded as a terrible misfortune to lose one's seat, and the apprehension that this might happen to them or their friends was a constant cloud upon the happiness of those who rode. But did they think only of themselves? you ask. Was not their very luxury rendered intolerable to them by comparison with the lot of their brothers and sisters in the harness, and the knowledge that their own weight added to their toil? Had they no compassion for fellow-beings from whom fortune only distinguished them? Oh, yes; commiseration was frequently expressed by those who rode for those who had to pull the coach, especially when the vehicle came to a bad place in the road, as it was constantly doing, or to a particularly steep hill. At such times the desperate straining of the team, their agonized leaping and plunging under the pitiless lashing of hunger, the many who fainted at the rope and were trampled in the mire, made a very distressing spectacle, which often called forth highly creditable displays of feeling on the top of the coach. At such times the passengers would call down encouragingly to the toilers of the rope, exhorting them to patience and holding out hopes of possible compensation in another world for the hardness of their lot, while others contributed to buy salves and liniments for the crippled and injured. It was agreed that it was a great pity that the coach should be so hard to pull, and there was a sense of general relief when the specially bad piece of road was gotten over. This relief was not, indeed, wholly on account of the team, for there was always some danger at these bad places of a general overturn, in which all would lose their seats.

"It must in truth be admitted that the main effect of the spectacle of the misery of the toilers at the rope was to enhance the passengers' sense of the value of their seats upon the coach, and to cause them to hold on to them more desperately than before. If the passengers could only have felt assured that neither they nor their friends would ever fall from the top, it is probable that, beyond contributing to the funds for liniments and bandages, they would have troubled themselves extremely little about those who dragged the coach.

"I am well aware that this will appear to the men and women of the twentieth century an incredible inhumanity; but there are two facts, both very curious, which partly explain it. In the first place, it was firmly and sincerely believed that there was no other way in which society could get along, except the many pulled at the rope and the few rode, and not only this, but that no very radical improvement even was possible, either in the harness, the coach,

the roadway, or the distribution of the toil. It had always been as it was, and it always would be so. It was a pity, but it could not be helped, and philosophy forbade wasting compassion on what was beyond remedy. The other fact is still more curious, consisting in a singular hallucination which those on the top of the coach generally shared, that they were not exactly like their brothers and sisters who pulled at the rope, but of finer clay, in some way belonging to a higher order of beings who might justly expect to be drawn.

"The strangest thing about the hallucination was that those who had but just climbed up from the ground, before they had outgrown the marks of the ropes upon their hands, began to fall under its influence. As for those whose parents and grand-parents before them had been so fortunate as to keep their seats on the top, the conviction they cherished of the essential difference between their sort of humanity and the common article was absolute. The effect of such a delusion in moderating fellow feeling for the sufferings of the mass of men into a distant and philosophical compassion is obvious."

The passage referred to in Progress and Poverty, is that with which the book begins:

"The present century has been marked by a prodigious increase in wealth-producing power. The utilization of steam and electricity, the introduction of improved processes and labor-saving machinery, the greater subdivision and grander scale of production, the wonderful facilitation of exchanges, have multiplied enormously the effectiveness of labor.

"At the beginning of this marvelous era it was natural to expect, and it was expected, that labor-saving inventions would lighten the toil and improve the condition of the laborer; that the enormous increase in the power of producing wealth would make real poverty a thing of the past. Could a man of the last century—a Franklin or a Priestly—have seen, in a vision of the future, the steamship taking the place of the sailing vessel, the railroad train of the wagon, the reaping machine of the scythe, what would he have inferred as to the social condition of mankind? Plainly in the sight of the imagination, he would have beheld these new forces elevating society from its very foundation, lifting the very poorest above the possibility of want, exempting the very lowest from anxiety for the material needs of life.

"And out of these bounteous material conditions he would have seen arising, as necessary sequences, moral conditions realizing the golden age of which mankind have always dreamed. Youth no longer stunted and starved, age no longer harried by avarice; the child at play with the tiger; the man with the muck-rake drinking in the glory of the stars! It is true that disappointment has followed disappointment, and that discovery upon discovery and invention after invention have neither lessened the toil of those who most need respite, nor brought plenty to the poor. But there have been so many things to which it seemed this failure could be laid, that up to our time the new faith has hardly weakened. We have better appreciated the difficulties to be overcome; but not the less trusted that the tendency of the times was to overcome them. Now, however, we are coming into collision with facts which there can be no mistaking. From all parts of the civilized world come complaints of industrial depression of labor, condemned to involuntary idleness; of capital massed and wasting; of pecuniary distress among business men; of want and suffering and anxiety among the working classes.

There is distress where large standing armies are maintained, but there is also distress where the standing armies are nominal; there is distress where the protective tariffs stupidly and wastfully hamper trade; but there is also distress where trade is nearly free; there is dis-

tress where autocratic government yet prevails, but there is also distress where political power is wholly in the hands of the people; in countries where paper is money, and in countries where gold and silver are the only currency.

And, unpleasant as it may be to admit it, it is at last becoming evident that the enormous increase in productive power, which has marked the present century, and is still going on with accelerating ratio, has no tendency to extirpate poverty or to lighten the burdens of those compelled to toil. It simply widens the gulf between Dives and Lazarus, and makes the struggle for existence more intense. The march of invention has clothed mankind with powers of which a century ago the boldest imagination could not have dreamed. But in factories where labor-saving machinery has reached its most wonderful development, little children are at work; wherever the new forces are anything like fully utilized, large classes are maintained by charity, or live on the verge of recourse to it; amid the greatest accumulations of wealth, men die of starvation, and puny infants suckle dry breasts; while everywhere the greed of gain, the worship of wealth, shows the force of the fear of want. The promised land flies before us like the mirage. The fruits of the tree of knowledge turn as we grasp them to apples of Sodom that crumble at the touch.

"This association of poverty with progress is the greatest enigma of our times. It is the central fact from which spring industrial, social and political difficulties that perplex the world, and with which statesmanship and philanthropy and education grapple in vain. From it come the clouds that overhang the future of the most progressive and self-reliant nations. It is the riddle which the Sphinx of Fate puts to our civilization, and which not to answer is to be destroyed."

It is because the truth that underlies these statements lies heavy on every good heart that has a thinking brain above it, that these two books, "Progress and Poverty," and "Looking Backward," have attracted so much attention. It is right to associate these books, because Mr. Bellamy's nationalism is really but an extension of Mr. George's theory of the nationalization of land. Thus Henry George is more really the author and founder of nationalism than is Mr. Bellamy.

Mr. Bellamy's service to society, the world, and to the cause which those who may be called his disciples have at heart, has been the popularization of Mr. George's theory,—the making it acceptable to persons of another rank of society, namely, to many of those who ride on top of the coach.

Mr. George's theory is that all these evils of modern society would be cured if private ownership of land should be abolished by the State. He would have the State own all the land, and apportion it out only to those who would use it, the users paying therefor a small rental that should pay all expenses of the government, and besides this there should be no other tax. Mr. George's theory is often now-a-day called the single tax theory.

Mr. Bellamy carries this idea of state ownership still further. It has always been agreed that ownership of land implied ownership of whatever was upon or beneath it, mines below the surface, fountains or timber on the surface, or houses built by man. He would have the State own all these things, indeed, his theory would abolish private ownership of everything, everything except perhaps one's clothes, toilet articles, and perhaps some keep-sakes or minor works of art, about which one's personal pleasure specially clings.

Any one's private property, in Mr. Bellamy's scheme, would be exactly equivalent to the private property of our children, theirs while they used it, theirs while it is specially fitting that they should have it. The nation thus becomes a great parent and protector, assumes charge of the whole people,



all their labor and all their possessions.

It is probably quite unnecessary for me to speak of the story, the literary form in which this theory is set forth, as it is doubtless familiar to all of you. A Mr. West, a wealthy young man of Boston, engaged to be married, troubled with insomnia, puts himself to sleep by artificial means, in a deep sub-basement to his house, in the year 1887. The house burns down, and he is supposed to have perished, and so is left to sleep on to the year 2000, when, by the skill of the physician who finds him, Dr. Leete, he is restored to life and is just as young as he used to be.

Dr. Leete then, through many chapters, explains to him the condition of the world in the year 2000. State Socialism has triumphed, and human society is absolutely regenerated, the millennium has come, all our present ills have vanished, there is no more poverty, no more want, but an immense population live and labor together even as the angels in heaven.

A love affair is connected with the story, which rather mars than increases the interest. Mr. West's bride that was to be, he learns, married after his supposed death, and a grand-daughter of hers, her very image in form and feature and in mental and moral perfections, is ready to accept his undecayed affection and his unwasted hand, after the interval of more than a hundred years.

The organized system of industries by which this great change has been effected is described in a long conversation between Dr. Leete and Mr. West. The book has been so generally read that it seems almost superfluous to give even a brief outline of it. The routine begins on a solid foundation of compulsory education; school life ends at the age of twenty-one, and then every young man and woman enters the laboring class, becomes what we call a "common laborer," for three years. At the end of this time, an occupation or profession is chosen, and followed up to the age of forty-five; the citizen is then mustered out of the industrial army, and no more active service is required of him. The rate of wages for labor does not enter into this problem at all. A fixed and equal annual income is given to every child from birth, so that a comfortable and generous support for life is assured to each citizen. Many details and explanations of the working of the system are given from Dr. Leete's point of view, but for these I must refer you to the book.

This is the story, and it is well told, and the picture is made so fascinating that no one reads it without feeling more and more the wish, "Oh, that it could be true;" and for the many the question, Why can it not be true? remains unanswered and unanswerable.

The movement towards Nationalism is, so far, not great nor very extensive. There are two Nationalist clubs in this city, and in the United States all told the aggregate members of such clubs number about six thousand, none of them so far doing much beyond simply meeting and discussing methods, possibilities and probabilities.

One spirit among these clubs, however, commands our attention, and that is the fervent faith that we find there, faith in this state socialism, a real belief that if our government, for example, would assume the ownership of all the property of the entire country, not perhaps suddenly, but as rapidly as possible, that a new order of society could be brought about, made to replace the old, in the way of a peaceful revolution, that should not only abolish poverty, but almost all the other ills that belong to the present order. Rich and poor alike, men and women, but especially women, gather together in these little clubs and discuss these questions. Who can say that it is not at least the beginning of very great and far-reaching social reforms? However, I do not think that it should be said that these Nationalist clubs would themselves claim that they expect or hope to be the cause of the new era that is about

to be ushered in. They are rather the harbingers and proclaimers of it.

They believe that the forces now at work in society must inevitably bring their millennium to pass. Cooperation is the necessary culmination of human society, they say, it is the natural order towards which all things human must tend.

One step in human evolution was from the brute to the man, another was from war to peace, that is, from barbarism to civilization; the next and final step is from industrial war to industrial peace, that is, from the competitive to the cooperative system of society. The competitive system they say is doomed by natural law, and the evidence of this which they offer is the tendency in all mercantile and industrial pursuits, towards combination. Greater and greater amounts of capital combine, and pool their interests every year. And at the same time greater and greater numbers of laborers combine, pool their interests, joined hand to hand, binding themselves together by oaths, and the most sacred obligations, to support each other against the accumulated power of capital. And whenever and wherever a large association of capitalists joins hands with a large number of laborers, and pool their interests, the strongest possible combination will be made. Looking towards the future, the thought is that these combinations will go on growing larger and larger, until individual effort, or the combined efforts of similar groups of individuals, will be at such disadvantage that with accelerating speed the smaller corporations or combinations will be absorbed by the larger, until at last we shall have but the one combination, and that shall be the one government, the only State that in the future we will know or need.

This is the theory, the basis of nationalism, and it is so simple that no further explanation is necessary. The great and only question is, is the doctrine sound, is the theory practicable?

Minor topics having been assigned to two or three members of the Association, the President, Mrs. J. M. Ware, called on Mrs. Celia P. Woolley, who spoke on the question, "Do the Evils of Society result from Natural or Artificial Causes?" Mrs. Woolley said there were good reasons why she should not take part in the discussion of a topic on which many of her opinions were still in a formative stage. She spoke of the strong impression Mr. Bellamy's book had made on her, which was deeply suggestive to many minds that could not accept its conclusions or method of reasoning in entirety. It supplemented the doctrine of the survival of the fittest, with the golden rule. The opportunity that is presented in the successful carrying out of the principles of nationalism, for the ideal life, *i. e.*, the life of mind and spirit, free from the pressing material cares that stand in the way of such life among large classes of people, is one of the inspiring outlooks this work affords. Another is found in the principle governing the rewards of labor, making them equal in all cases based on the same degree of honesty and intelligence. The speaker called attention to the fact that the principle of centralization in the industrial and commercial world is daily growing stronger, as may be seen in the system of combinations and trusts, where it is wrongly directed to personal and selfish ends. If this principle of centralization is a sound one, we may learn something in the theories of our Socialist friends about its application. As to the special topic assigned the speaker, whether the evils of society are due to natural or artificial causes, the opinion was expressed that they were due to both. All so-called artificial features of modern society spring from causes that were once the natural outcome of a progressing civilization. The world learns and improves by its mistakes. This point was illustrated with references to the institution of slavery and the position of women. The les-

sons we derive from discussions of this kind and the wider vision therein gained over all the conditions and variations of our present social life, are lessons of patience and the utmost generosity. We learn to work on long lines in the attempted achievement of any desired end, and upon the basis of the accumulated wisdom and experience of the past.

The President next called on Mr. I. K. Boyesen, who said that the mistake the nationalists and similar reformers make, lies in the easy supposition that the evils of society are the products of institutions. Institutions do not make civilization. Without pretending that the law of the survival of the fittest, as operative in the animal world, is a true rule for moral and commercial life, it nevertheless holds an essential truth. When the avarice and greed of the individual is modified so that he does not practice these vices complained of in our industrial system, in his private relations with his fellow-man, then will the individual be better fitted for the duties of co-operation. Until the separate units of society show a greater disposition to practice the principles laid down in some of these ideal systems, it is in vain to expect organized society to do so. The idea is too common that if anything is wrong in society the fault is due to some particular system. There are people who think the present system of our marriage and divorce laws the cause of all our present marital unhappiness, and a similar fallacy underlies many of the criticisms against our public school system. Undoubtedly there are many wrongs and miseries from which deserving people suffer, but these are to be attributed to the imperfect civilization of the individual. The State or Nation is but the sum total of the individuals composing it. To them must we look for the more highly developed deeds and principles on which the new and improved social state is to be built.

Mrs. Washburne read a short paper on "The Effects of Nationalism on the Home." Home is the most important institution in society. The home feeling, like religion, is so firmly planted in human nature that no possible environment can destroy it. There is no separation of the family in Mr. Bellamy's book, and no compulsion as to the rules and habits governing its private action. "To save ourselves useless burdens," said Dr. Leete, "we have as little gear about us at home as is consistent with comfort;" and again, "the rivalry of ostentation, which in no way conduces to comfort, finds no place where the resources are equal. At home we have comfort, but the splendor of our life is on the social side, that which we share with our fellows." The essayist differed with the author in respect to making women members of the industrial union, thinking their time and energies would be amply employed in household matters and the training of children. Yet no hindrance should be offered to the choice of a different vocation. It is to the struggling poor, Mr. Bellamy's theories offer the widest opportunity in this matter of a home and its advantages. The essayist then spoke of her experience among the mothers who are obliged to leave their children at the *creche* while they go out to their day's work. "These people have a right to a home and the care of their children, and it must be a very debased woman who cannot give her children the love that is their greatest need and salvation. I contend it is a want of intelligence that does not recognize this fact, and a shame that only acts of rebellion can stir the intellect of the nineteenth century. A recent writer in the *Tribune* says, 'Poverty is the foundation on which wealth is built.' The writer thought this was too true, and that the superstructure was too heavy for the foundation. She did not think as this writer claimed, that selfishness and avarice are necessary features of our social system, though very powerful agents; nor that "the indulgence of human nature brings out what is best in a person." Rather does the

overcoming of human nature bring out its best. Mrs. Washburne though many of the opponents of Nationalism ignored the principles of Christ, whose life and mission was to create a desire to do for others. Some one has said it was not Mr. Bellamy who uttered the words, "In the sweat of his brow shall man eat bread;" but it has never been proposed man should have bread without labor, and the same authority says "Bear ye one another's burdens." Labor is not the real burden, but the terrible crushing fear of want. The test of life does not center around the one thing of gaining a livelihood." Sympathy, love, sorrow, temptation, self-denial, these are the factors of moral growth. Take away the pressing material burdens of life and we give man a chance to "gather from the topmost boughs." In regard to the care of criminals the essayist quoted from Robert Ingersoll, to the effect that nothing exists without a cause, and all the actions of men can be accounted for. Develop man's mind, give him new subjects of thought, and you change the man and his conduct. The individual partakes of the same character as the nation. "As the nation tramples on the weak to extend its territory, so will the individual. As the nation looks to its own interests, regardless of those of another nation, so will man. If the government holds selfishly onto its surplus, so will the rich capitalist. As the nation hangs its criminals, so do riches." If the purification or reform is to start from below rather than this high place, all the more need that individuals and families should be placed in homes where the mind can have its chance of development. And what a memory that would be if the association of all such homes could be as sweet and enduring as those uttered in the well-known song.

Mrs. Lucretia Effinger next took the floor and read a short and humorous paper on "The Relation of Nationalism to the Temperance Question," dealing in a spirit of playful satire with Mr. Bellamy's noticeable indifference to this question, and that of the equal political rights of men and women.

The discussion was closed by Mrs. Weeks, representing one of the Nationalist clubs of the city, who reviewed some of the common objections to the new theories and replied to them. She claimed the principles of Nationalism and those of early Christianity to be identical, and considered it "a libel on the image of God to say men and women could not live together under a co-operative system." No Nationalist claimed that the state of society as depicted by Mr. Bellamy was perfect in all its details, or to be reached suddenly and all at once. Nationalism is already extant in certain features of our present system, in the postal service, and the municipal government of many of the affairs and industries of our large cities. Other departments are rapidly approaching the point where they will be handed over to governmental control, notably the railroads. Children, especially the children of the poor, will be better cared for under a nationalistic system, and women will have a larger voice in the control of public affairs. It is through the sufferings of the weak and oppressed, nationalism has come into being, and its aim is to offer equal support and opportunity for all members and classes of society.

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## Notes from the Field.

**Boston.**—On Saturday afternoon, Mrs. Ames, wife of Rev. Charles G. Ames, gave the Channing Hall Normal lesson on the parable of the Sower, and the best way to tell it to pupils.

—On Sunday, Rev. James De Normandie discoursed in his series of sermons on old hymns, upon "The hymns of the English Church."

—The Episcopal meetings for the people in the Grand Opera House, on Sunday evenings, are well attended. They are copies of the popular gatherings in the Arch Street Theatre, in Philadelphia, which have for several years proved very successful, and which are self-supporting.

—A very popular series of Sunday evening meetings are being held in the Parker Fraternity Hall, under the auspices of the Channing Club of young Unitarians.

—Rev. Charles G. Ames gave the fourth address in the series, taking for his subject "Unitarianism and Ethics." In the course of his remarks he said: If we have had little power to reach and help the masses, is it not because our high faith has not made us faithful; because it has been kept as the private luxury of a cultivated and comfortable few? Our Unitarianism has been too closely buttoned up and exclusive; it has been partly inert within, because inoperative without. In dwelling on the dignity and sacredness of the individual, did we have in mind the least of these, our brethren? If the fire of sympathy smoulders in our own hearts, how can we kindle the passion of fellowship, or melt and fuse the multitude with the flame of a common enthusiasm? Let us begin by clasping each other's hands; by casting off our false dignity and foolish reserve, and yielding to our own yearning for comradeship and co-operation. If wise goodness means the directing of power to good ends, can we be either wise or good while our collective power is unused? Concert of action can work miracles. Emerson says, "Concert fires people to a certain fury of performance which they rarely reach alone." If our few thousand of Unitarians could be keyed up to concert pitch, the ear and heart of Christendom might be charmed with a music that would recall the angel chorus of glory, peace and good will. —A week of good ice weather. Aspiring crocuses and tulips are under the snow again. —Sunday morning audiences and, still more, Sunday evening audiences, continue to keep diminished by wide-spread influenza.

**Denver, Col.**—The First Unitarian society has issued a Year-Book of thirty pages, for 1889-90, full of information as to the various activities of the church, in all fifteen branches of work. The society was organized June, 1871, and has now its seventh minister—Samuel A. Eliot, who was ordained Nov. 10, 1889. Five meetings are held in the church each Sunday, and week day meetings are announced on Wednesdays, Thursdays, Fridays and Saturdays. The minister is President of Unity Club and of the Young People's Club, the objects of the latter being "to promote mutual acquaintance and friendship, to help and strengthen the church, stimulate the spirit of religious inquiry, and quicken spiritual life." The two concluding pages of the book contain sentences from scriptures, old and new, illustrating the belief, practice and hope of the Unitarian Church, concluding with these lines from Whittier:

The weapons which your hands have found  
Are those which heaven hath wrought,  
Light, Truth and Love,—your battle ground  
The free broad field of thought.

—The church requires no assent to any creed or formula of belief. The February announcements of the minister at the Sunday morning service are as follows: 2. Sectarianism and its cure. 9. Character Building. 16. How much is a man better than a sheep. 23. The quality of human greatness. The evening meetings of the same dates will be devoted to the Denver Free Hospital, Homes and how to make them, Commercial Integrity, A Political Conscience, under the general topic, "Some things we need in Denver."

**The Loan Library** of the Woman's Unitarian Association of Chicago, since the publication of its last catalogue, has added to its collection: Liberty and Life, by E. P. Powell; Robert Elsmere, Mrs. Ward; The Republic, by Emerson; John Inglesant, a valuable historical romance, and Evolution, a series of most interesting lectures by the Ethical Association of Rev. John Chadwick's Church. This library of nearly 400 carefully selected books on morals, religion and letters, is free to members of the Association, and to all outside of the city, by the payment of 10 cents postage. Also, if willing to meet express charges, six books will be loaned for two months to any person who will be responsible for their safe return. Send for a catalogue. Florence Hilton, Librarian, 175 Dearborn St., Chicago.

**Postal Mission, London.**—Florence Hill, Hon. Sec. of the committee in charge of Postal Mission Work, in connection with the British and Foreign Unitarian Association, writes encouragingly of the progress of the work in the past year. A centre has been established in London, known as the Central Postal Mission, as a means of communication between the various English Postal Missions, and a meeting has recently been held in London, with delegates in attendance from Man-

chester, Leeds, Nottingham, Brighton and other points. Fourteen Postal Missions are already organized in various parts of Great Britain, bringing the Central Office into communication with over 1,000 people. This movement promises to do for England what the Post Office Mission is doing for us in the way of spreading the knowledge of Unitarian faith and principles.

**Cincinnati, Ohio.**—The following was the order of service at the ordination of Leon A. Harvey, at Unity Church, Wednesday, Feb. 5, at 8 o'clock: I. Organ Voluntary. II. Anthem, Jubilate Deo in C Minor, Schilling. Choir. III. Reading of Scripture. IV. Prayer, Rev. T. B. Forbush. V. Solo, Show me thy way, O Lord, Torrents. Mary Zipperlin. VI. Hymn, Choir. VII. Sermon, Rev. J. L. Jones. VIII. Ordination Hymn, Rev. F. L. Hosmer. Choir. IX. Ordaining Prayer, Rev. F. L. Hosmer. X. The Right Hand of Fellowship, Rev. Geo. A. Thayer. XI. Welcome to Minister, A. S. Longley. XII. Tenor Solo, Evan Evans. XIII. Charge to Minister, Rev. G. D. Black. XIV. Charge to People, Rev. Judson Fisher.

**Wichita, Kansas.**—The Christmas impulse of helping the poor, started in Unity Church at this place, has kept going on. The distributing committee is still at work and they are beginning to realize how much at the mercy "of ignorance, indifference and caprice do the ordinary lines of charity follow." So they are inquiring into the methods of the associated charity, and it is hoped a permanent organization will spring out of it. The State Missionary, Enoch Powell, was in Wichita, Sunday, Jan. 26, and was greeted by a large congregation. He expressed himself as much pleased with the efficient organization of the Sunday-school, and the number and quality of the congregation, and sees no reason why it may not have a church of its own in the near future.

**Chuluota, Fla.**—A correspondent at this distant point writes: "We are holding meetings at the hotel and would like samples of UNITY or any other helps that would help our work along. We will organize and have a church as soon as possible. We average 19 in attendance each Sunday night, all earnest workers. We will call our church 'First Unity Church of Florida,' and consider ourselves a branch of Rev. M. A. Safford's church of Sioux City, Iowa, our former home. Though we don't expect to have a minister at present, we will hold fast to the good work and hope for the best." We send congratulations to this brave little band and to the mother church at Sioux City. May the "branch" be worthy of its mother.

**Chicago, Ill.**—The February Bulletin of the Society for Ethical Culture announces the following lectures in the Grand Opera House, at 11 o'clock A. M.: Feb. 2, "The Violent Side of the French Revolution," Mr. Salter. Feb. 9, "The Worth of Human Existence," Mr. Salter. Feb. 16, Rev. J. Vila Blake will lecture. Feb. 23, Emerson and his Views of Religion, Mr. Salter. The Ethical School meets every Sunday at 9:50 A. M., in the Society rooms, (Emerson Hall), 45 Randolph street. Children are received from eight years upwards and the school is open to all.

**Hinsdale, Ill.**—Four times now since Nov. 19, has the shadow of death fallen on the Unitarian Church-home. First, Kate Candee fell asleep in the glow of her early years, and later, in December, Mrs. Jane Short in her eightieth year, and within the past two weeks, Thomas Paige in his seventy-seventh year, whose name headed the roll of members of the church, and latest, Dr. F. H. Van Liew in his sixty-second year, whose presence was a benediction in church and Sunday-school and social gathering. With chastened hearts our friends go on with their usual work.

**North Hadley, Mass.**—We learn that eight or ten of the girls of Mount Holyoke Seminary have, by permission of the Faculty, formed a Sunday Circle, and meet each other at the tap of a Sunday afternoon bell, for the reading of Unitarian literature. One of this company, Miss Laura L. Rose, teacher at the Seminary, is spending a few weeks in Chicago, conducting private classes in Delsarte and Physical Culture. Her address is 531 La Salle avenue.

**St. Joseph, Mo.**—We hear that the work at Unity Church continues successfully under Rev. J. C. F. Grumbine's ministry. The formation of a "Ladies' Auxiliary," a largely attended social, the congregation doubled within the last month, are among the things reported to us as indications of the new life of the society. The St. Joseph papers recently published in full a sermon by Mr. Grumbine, on Immortality.

**Beatrice, Neb.**—Rev. Mary L. Leggett writes that a class has been formed in her church for the study of Dr. Clarke's "Ten Great Religions," and twice a month lectures are given in the church by leading lawyers, after which a parlor lunch is served by the ladies.

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Emerson's Divinity School Address.....	" 8	The Bible:—	
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## The Home.

### BIRDS ABOUT CHICAGO.

This winter there is an unusually large number of birds in this vicinity because the season is so mild. Many kinds that are here now must generally fly further south, for they not only cannot bear severely cold weather, but when the ground is frozen they cannot find the bugs and worms which they live upon, for their food.

One of the lectures in the course for young people at All Souls Church was a most interesting talk about birds. The lecturer, Mrs. Sara Hubbard, had with her quite a collection of specimen birds stuffed or otherwise preserved, which were shown during and after the lecture.

The blue jay, which is with us all the year round, is a very bold, saucy bird, and one that is well-known. He is quite large, with blue and gray feathers, a fine crest on his head, and is called a "Bandit" because he destroys other birds, their eggs and their young. Dickens calls him a "flying flower."

There are nine species of woodpeckers in our vicinity, among which are the "hairy" woodpecker, the "sap-sucker" and the common "red-headed" woodpecker. They bore holes, sometimes a foot deep, in old trees, to build their nests in, and generally lay six pure white eggs. The sap-sucker is called so because he bores holes around the body of a tree and sucks the sap, sometimes injuring the tree by girdling it so that it perhaps dies. Their hearing is very acute, and if you watch one on the trunk of a tree you will see him turn his head as if he were listening for an insect under the bark, and when he hears the least sound of life he braces himself with his strong, sharp claws and his short, firm tail and strikes such resounding blows with his beak that he breaks off the bark; when he finds the insect he thrusts out his tongue, which covered with a mucilaginous saliva and seizes it. He has very sharp eyes, for when he is up two hundred feet high in a tree he can see a beetle on the ground and pounce down upon it. He also feeds upon fruits. When you see a woodpecker hopping around the trunk of a tree you will notice that he always goes with his head up the tree, but a chick-a-dee always goes with his head down the tree. There are only four species of these pretty chick-a-dees here in winter, and they are very lively little acrobats, hanging on the branches and hopping from twig to twig with great rapidity. They eat the eggs of insects, or the insects themselves.

Some of the other winter birds are the nut-hatch, that hammers his seeds against a tree to get at the meat within them for his food; the American cross-bill, of which there are only seven species in the world, who feeds upon seeds of grasses, pine cones, etc., opening the latter with his curious, crossed mandibles, long and sharp, and who is a very sociable, confiding bird; the cherry-birds, also very friendly and kindly to one another, not only when mated, but at other times, too. Several of them were seen sitting in a row on a fence one day, when one espied a worm, and hopping down quickly picked it up. But so polite was he that he immediately passed it to his next neighbor, and he to the next and on until finally it was eaten. It takes a great deal of food to keep young birds growing. One could hardly believe they could eat sixty-eight worms a day, if you could watch them for a while you would find that was about the number. You have seen a robin hopping along over the ground, stopping to listen, and suddenly darting his beak down and drawing up a worm. He will eat his weight in angle-worms that day if he can get them. But just think how much energy birds have to expend in flying and then it will not seem so strange. They can fly a great many miles an hour—some ninety, some one hundred and twenty miles. The swallow can even fly two hundred and

seventy miles in an hour. A mile a minute is called fast time for the railroad trains, but this is four and a half times as fast. How long would it take him to fly from Chicago to New York?

Then when you think of the great number of insects there are in warm weather, you will see that the birds are very necessary to us, besides being a pleasure to us. People could not live on the earth at all if it were not for the birds. Those who study these things tell us that there are as many as five hundred thousand different kinds of insects, and they multiply with great rapidity. For instance, do you all know the little green lice that will sometimes get on the plants in your window? In one generation they will have six billion children! Get your slate and pencil and see if you can set it down. That is only one kind of insect out of the five hundred thousand. If the birds did not take care of these insects the air would be so full of them that we could not breathe; and there would be no green grass, nor leaves, nor buds, for the insects would eat them all up.

We learned more of some of the spring birds, too, and when it comes nearer time for them to be with us you will find something about them in another number of UNITY. E. T. L.

### WHAT A GIRL SHOULD LEARN.

To sew.  
To cook.  
To mend.  
To be gentle.  
To value time.  
To dress neatly.  
To keep a secret.  
To be self-reliant.  
To avoid idleness.  
To mind the baby.  
To darn stockings.  
To respect old age.  
To make good bread.  
To keep a house tidy.  
To control her temper.  
To be above gossiping.  
To make a home happy.  
To take care of the sick.  
To humor a cross old man.  
To marry a man for his worth.  
To be a help-mate to her husband.  
To take plenty of active exercise.  
To see a mouse without screaming.  
To read some books besides novels.  
To be light-hearted and fleet-footed.  
To wear shoes that won't cramp her feet.—Sunny Hour.

### QUOTATIONS.

The editor of the "Home" column would like to ask those who read this department to send in some of their favorite quotations. When UNITY begins its new year, the first of March, we want to have a weekly calendar, which shall give a help-thought for every day in the week,—something to put into the mind each morning to help us live the day well.

SEND SHORT ONES; not more than two lines, and one line will be much better.

SEND NAMES OF AUTHORS; and so far as possible, give seven quotations from the same author.

SEND SUITABLE ONES FOR THE CHILDREN; if the thought be a good one for them, it surely cannot come amiss for the older readers, and it might not be so sure to fit, the other way.

SEND FROM POETRY OR PROSE.

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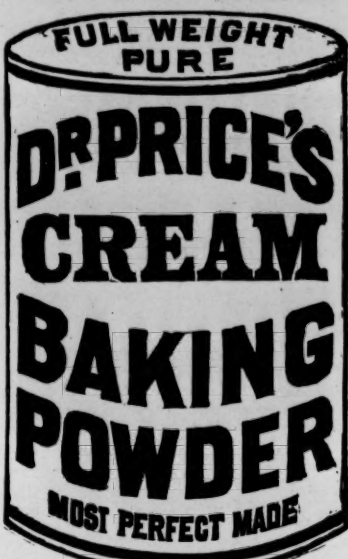
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